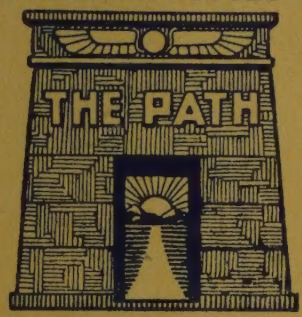
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXII—No. 3 **January, 1944**

HAPPINESS *is not to be gained on earth. Here we have the dark entrance-hall alone, and only on opening the door into the real living place, into the reception-room of life, shall we see light. Whether in Heaven, in Nirvana, in Swarga is all the same: the name does not matter. But as to the divine Principle, it is One, and there is only one Light, however differently it may be understood by various earthly darknesses. Let us wait patiently for the day of our real, our best birth.*

—H.P.B.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

The man who finds pleasure in vice, and pain in virtue, is still a novice in both.
—*Chinese aphorism*

THEOSOPHY

Vol. XXXII January, 1944 No. 3

THE KARMA OF THE MOVEMENT

FROM the viewpoint of race evolution, the Theosophical Movement is the cutting of pioneer paths through jungles of human ignorance. It is a way that may be followed by all those whose awakening perceptions glimpse the goal of spiritual knowledge.

But from the viewpoint of human nature, the Theosophical Movement is the fateful area of trials and moral testing—an alembic of psychic purification. Because there are those who succeed, the Movement goes on. The vanguard does not falter, although it may be delayed by encumbrances and obstacles. Its undeviating path may be traced through history, now emerging in one course of human endeavor, now in another, though always a central purpose may be discerned.

The latest cycle of the Movement began in 1875, in the matrix of Spiritualistic inquiry in the United States. The general tendencies of this first phase of the nineteenth century effort were mingled with the effects of work done by previous Messengers. Outward lines of transmission brought to the Theosophical Society men and women touched by the work of Mesmer; there were scholars learned in Kabalistic lore, platonists in whom Thomas Taylor had nursed the gleam of aspiration, mystics touched by Boehme, and Emersonian idealists. Inward impulses of psychic evolution gave power to the tidal wave of the Movement in its larger aspect, bringing irrepressible energies to the search for truth.

All these tendencies and forces found synthesis in the Theosophical Society. The Three Objects showed how the *meaning* of past efforts was to be discovered, how the dynamic energies of the present were to be understood and controlled, and all for the encompassing purpose of Brotherhood.

H. P. Blavatsky gave form, structure and momentum to the Movement in the United States. She went to England, then to the Orient. In India other lines reaching from the past were drawn together and

given new strength. The dead letter of Hinduism was shown to be simply a form of the soul-satisfying philosophy of the ancient Aryans; Buddhism, in the light of Theosophy, became the lineal descendant of esoteric *Budhism*, the Wisdom Religion. The seeds of a real and practical Brotherhood were thus planted in the East. A new faith in the Rishis and Sages was born, and India awakened from the passive acquiescence of the Kali Yug.

Then, in Europe, other currents were joined to the pure stream of Theosophical inspiration. The esoteric philosophy brought by H.P.B. blended and connected the speculations of continental philosophers. *The Secret Doctrine* was written, in which all the metaphysics of the past were vitalized, and became, in H.P.B.'s terms, "the rational explanation of things." Then, in England, began the occult task of finding the living germs of the century's cycle of discipleship.

The record of success and failure of the Theosophical Movement may be studied in the book of that title. Many were given the golden opportunity to learn and to help. But only the few who grasped the *intent* of the Teachers, who understood the meaning of the "lines laid down," carried the work forward into the twentieth century, clearing away the rubbish before the ancient portals, and disclosing the entrance to the small old path, which is ever in the world. To this day the pure Teaching of Theosophy may be found and followed.

In the passage of years, the failures of the Movement, its exploiters and betrayers, have found their stolen light growing dim. Once the spiritual connection with the Movement is broken, it is not possible to replenish the flame with the fuel of truth. Psychic coteries which once traded on Theosophical ideas for public attention are dying out, even ceasing to use the name, "Theosophy." More "novel" extravagances are now employed. Today the great field of psychism and pseudo-occultism begins to resemble the situation which prevailed in the 1840's: scores of cults and isms bear internal evidence of their source in the Theosophical teachings, yet their compromises with human nature and human weakness separate them unmistakably from the true line of the Movement. They will doubtless form a karmic field for the Movement of the twentieth century—an area of salvage and reclamation for souls now caught in the glamor of psychism.

Every failure in the Movement of the past has added by just that much to the psychism of the present. Separated from the Movement *per se* by the winnowing of Karma, these cults are the independent harvest of failure, the psychic *Q'lippoth* brought forward from a previous cycle of egoic evolution. As the cycle rises, the reflected energy

of its growth will bring these side-currents and eddies a new lunar impetus, a pale but subtly attractive light to those in whom the psychic nature is dominant over the Manasic. All the old psychic will o' the wisps will gleam in patterns that bear a reminiscent resemblance to the ancient heart doctrine, although they will be in fact but recrudescences of Spiritualism, Quietism, and, in some cases, actual sorcery.

Already, in the field of religion, glib prophets and spiritual advisers have replaced the word prayer with "meditation," and sophisticated critics deplore the Personal God idea. In that branch of the academic world which caters to "liberal" religion, numerous exponents of a "spiritual" cosmology are emphasizing the need for a non-materialistic interpretation of nature. Disciples of eastern swamis grow in number, and disillusioned intellectuals are casting about for new methods of achieving what they call "religious experience."

In science, the tendency to psychism is well known. The skandhas, when not the overt doctrine, of the personal God are clearly in evidence. Plausible arguments for the practice of hypnotism are being broadcast by popularizers of so-called "scientific" psychology, with almost no one raising a voice to caution the gullible against becoming subjects of hypnotic experiments. The now rapid decline of naïve materialism is opening the door to psychic extravagances of every sort, and the victims of these tendencies are without any guide or warning. Just as, in the nineteenth century, men of eminence and learning were carried away by the spiritualistic flood, so the psychism and phenomenalism of this century will count as many, if not more, victims.

As always, the test of truth lies with fundamentals. Those schooled in self-reliant knowledge of the Fundamentals of Theosophy are alone equipped to warn against the dangers of twentieth century psychism. More than ever, the wisdom of Robert Crosbie is evident today—in his ceaseless repetition of the Fundamentals, in his training of Theosophists to think for themselves on the basis of Fundamentals. The divergence of the false from the true begins with sympathy, even the slightest, for the personal God idea. This is the great perversion, the taint which poisons all subsequent reasoning and conclusions. It has been the curse of Western civilization and has caused the deformation of the intellectual principle among thousands of good men and women. Because it is a distortion of the highest conception of which the human mind is capable, a degradation of the Nameless, Ineffable Spirit to some phase of personification, the personal God idea is difficult to get at and expose. Its prime result is a religion of weakness and escape, instead of egoic strength and spiritual self-reliance.

A second consequence is emphasis on the sentiment of love to the exclusion of ideas of justice and law. And there is always the haunting presence of belief in miracle, however dressed up in pseudo-philosophical garb. Beliefs which place power and responsibility without, *cannot* teach law and justice. And when no confidence is felt in these ideas, the whole concept of human evolution as a *movement* of souls toward growth in knowledge and spiritual understanding is lost sight of. The educational objective of the Theosophical Movement cannot be understood, so long as the objective of private, individual salvation enthralls the mind.

Theosophy, as Mr. Judge wrote, is for the *masses*. By this he meant that theosophists must become interpreters of true ideas which reach out and touch the hearts of men and arouse in them the hunger to know for themselves. This means, first of all, a spreading of the doctrines of Karma and Reincarnation as part of a system of knowledge which must be studied and understood. Karma cannot be separated from the teaching that Deity is both impersonal and inward, the very Self of every man. Karma, in truth, is meaningless without the teaching of the One Self of all. And without these two ideas, Reincarnation is but a glamorous doctrine which appeals to the personal ego.

In years to come, Theosophical students will again and again be confronted by teachings for which the claim is made, "That's just the same as Theosophy." It then becomes necessary to inquire into the first principles of what is presented, disregarding the superficialities of words. Where does the emphasis lie? What is the teaching regarding the soul? *Why* are the lines at work, as set down by the Teachers, so vitally important, and why must efforts fail if those lines are ignored? Until these questions are answered, there can be no successful distinction in principle between the superficial resemblances of pseudo-occult teachings and Theosophy itself. And if theosophists are to rightly serve the present cycle, these distinctions must be made.

It would be easy to fall back on the sweetness and light of admitting that all these methods, after all, are "ways to Truth." But there lie weakness and betrayal. No theosophist can permit psychism to pretend to be the same as Theosophy, lest he eventually fall into psychism himself, and lead others with him. It is the business, the unpleasant but necessary task of students to warn those who are fascinated by psychic practices and cultist promises of the direction in which they are going. That was the example set by H.P.B., and by her helpers, W.Q.J. and R.C. And the need for warning may already be greater than we think.

MODERN PROVERBS

What a man has been through, or has appeared to have *been,* matters not at all; what does really matter is what he is now and what he is trying to do.

The foolish look for a "Man"; the wise look for a "Message."

The Masters do not look at our defects, but at our motives and efforts.

True Theosophic diet is of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute abnegation of self, unutterable aspiration to the Supreme Soul.

Mistakes need not worry us, if they represent conscientious and unwearied efforts—we can learn through the mistakes we make.

An imperfection is an imperfection—the difference in kind not being anything that anyone should pride himself upon.

The Higher Self pulls us into places and conditions that the personality would run in affright from, if it alone were acting.

Build no castles in the air: they cause only fear of their destruction, and in themselves are useless.

By doing our duty by every duty, we are thus made fit for higher duties.

Every working student of Theosophy must sooner or later meet some Theosophical "bumps," and "bumps" are of consequence only as indications to us to look to our bearings.

Knowledge bridges over many things that would otherwise mean nothing but trouble.

We learn to know our ability *by using it to the limit.*

Seeming misfortunes turn into blessings if taken right.

Good thoughts and ideas may go quite easily with self-delusion; indeed, if they did not, there would be less delusion.

"What has been, *is,* and shall be." We have power over nothing but the "is."

The result of the effort is not in that with which we identify ourselves when we are impatient or discouraged, but of, and in, the inner nature which impelled the effort.

—THE FRIENDLY PHILOSOPHER

LOGIC VERSUS PERIPATETIC

[H. P. Blavatsky defended the phenomena of Spiritualism long before it was popular to believe in psychic manifestations. This she could do, since from practical experience she knew of the laws of occult nature and of man's latent psychical powers: she had witnessed equally remarkable phenomena, performed by Indian Yogis and fakirs in the East. This first-hand knowledge enabled Madame Blavatsky to distinguish at the outset between the true and the false aspects of modern Spiritualism. Thus, she affirmed, and in many cases reproduced by her own power, psychic happenings which were mysterious to others. But from the first, also, she declared the need for a philosophy of spiritualism, a science of psychism. This declaration fell harshly on the ears of most spiritualists, who had early begun to make of the cult a new "religion" and were serving with blind faith a new set of dogmas as philosophically barren as were the traditional religions themselves.

Her powerful support of the spiritualists won the grateful allegiance of many in their ranks, but that allegiance was soon dissolved by her demand for study of the rationale of the phenomena, and by the time *Isis Unveiled* was published, in 1877, the new cultists had turned against her. The two phases of 19th Century Spiritualism are well illustrated by two facts from theosophical history: first, nine out of thirteen of the original members of the Theosophical Society were Spiritualists, and, second, it developed, as the years went on, that the chief enemies of the T.S. were to be those of spiritualistic leanings, in and out of the Society.

H.P.B., who had announced her convictions when they were unpopular, held to them still after the very ones whom they were meant to help had rejected them. She continued to present what she had first expounded in *Isis,* the theosophical teachings which encompass and explain the wonders of Spiritualism, as also all other phenomena of life. "Logic versus Peripatetic" here reprinted for the first time, is an example of her method. The article originally appeared in *The Theosophist,* April, 1881.

—Eds. THEOSOPHY]

IT is hardly the province of our journal to notice the fugitive vagaries of occasional correspondents in daily papers, unless by chance some article happens to contain some useful or very interesting and quite impersonal information. We have held to the good rule till now, and hope to continue. On this principle we would have hardly given any attention to a certain paragraph in the *Bombay Gazette* (March 16, 1881) signed "your Peripatetic,"

and headed "Current Philosophy" were it not for the strong illustration it affords us of that perverse spirit, called "respectable deference to public opinion," but which "for short" we call hypocrisy. The writer in question throws stones into our garden and, but for our having by this time grown somewhat indifferent to that sort of thing, we might well find in his *personalities* alone abundant excuse for retorting upon him. But we have a far more serious object in view, and this once the speculative lucubrations of the "current" philosopher will do us better service than his party have, perhaps, bargained for. For, for us, "Peripatetic" decidedly represents a party. He is the mouth-piece of that majority in our modern-day society which has worked itself out an elaborate policy full of sophistry and paradox, behind which every member clumsily hides his own personal views. The words of their Revelation, "I would thou wert cold or hot" apply to our modern society far better than to the church of the Laodiceans; and knowing *their* works and that they are "neither cold nor hot," but like a faithful thermometer follow the changing moral temperature of the day, we will now analyze some of the desultory rhapsodies of the writer on "Current Philosophy."

* * * * *

What are we to think of a philosopher, an alleged Peripatetic, who after exercising his acute reasoning upon the "folly" of the *superstitious* beliefs of the spiritualists and the occultists, winds up his arguments with the most unexpected rhetorical sommersault ever made. The proposition which he emits in the same breath seems so preposterously illogical and monstrous, that we can characterize it but in the felicitous words of Southey, *viz.*, "one of the most untenable that ever was advanced by a perverse, paradoxical intellect." Listen to him and judge ye, logicians and true disciples of Aristotle: "No, no!" exclaims our philosopher . . . "Religious beliefs which are imbibed with our mother's milk, and which most around us accept, cannot be regarded as superstitions. It is natural to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural. Earnest belief of this nature *may not always command our respect,* but it must invariably attract our sympathy. The superstitious follies of 'table-turners' and 'spiritists' of all sorts can only command our hearty contempt. How much exposure will be necessary to teach persons of this sort that secrets of nature which have been hidden from

investigators like Newton, Davy, Faraday, and Tyndall are not likely to be opened to them?" And we beg leave to tell him, that he who does not believe in *Spiritualism* cannot believe in Christianity, for the very foundation of that faith is the *materialisation of their Saviour.* A Christian if he has any right at all to attack spiritual phenomena, can do so but on the ground of the dogmas of his religion. He can say—"such manifestations are of the devil"—he dare not say "they are impossible, and *do not exist.*" For, if spiritualism and occultism are a superstition and a falsehood then is Christianity, the same Christianity with its Mosaic miracles and witches of Endor, its resurrections and materialisation of angels, and hundreds of other spiritual and occult phenomena. Does "Peripatetic" forget, that while there are many real inquirers among well-known men of science, like Messrs. Wallace, Crookes, Wagner, Butlerof, Zöllner, Hare, Fichte, and Camille Flammarion, who have thoroughly investigated and hence thoroughly believe in the phenomena called "spiritual" till a better name is found, and in some cases are even spiritualists themselves; no Tyndall, no Huxley, no Faraday, no investigator yet since the world was created, has ever been able to prove, let alone one of the religious *human* dogmas, but even the existence of a God or of the soul?

We are not "Spiritualists," and, therefore, speak impartially. If religious "earnest belief invariably attracts our sympathy even without commanding our respect," why should not as earnest a belief in spiritual phenomena—that most consoling, most sacred of all beliefs, hope in the survival of those whom we most loved while on earth—"attract our sympathy" as well? Is it because it is unscientific and that exact science fails to always prove it? But religion is far more *unscientific* yet. Is belief in the Holy Ghost, we ask, less *blind* than belief in the "ghosts" of our departed fathers and mothers? Is faith in an abstract and never-to-be-scientifically-proven principle any more "respectable" or worthy of sympathy than that other faith of believers as earnest as Christians are—that the spirits of those whom they loved best on earth, their mothers, children, friends, are ever near them, though their bodies may be gone? Surely we "imbibe with our mother's milk" as much love for her as for a mythical "Mother of God." And if one is *not* to be regarded as a superstition then how far less the other! We think that if Professor Tyndall or Mr. Huxley were forced to choose between belief in the materialisation of the Virgin Mary at Lourdes or Knock, and that of their own mothers in a seance-room, they would rather risk to pass for "fools" in the latter

locality. For phenomena, however rarely, have yet more than once been proved *real* and so announced by men of undoubted authority in science. Phenomena are based upon scientific grounds; on facts pertaining to *exact* science—upon physiology, pathology, magnetism, all correlating into psychological manifestations. Physical as well as psychological phenomena court experiment and the investigations of science; whereas, *supernatural* religion dreads and avoids such. The former claims no miracles, no supernaturalism to hang its faith upon, while religion imperatively demands them, and invariably collapses whenever such belief is withdrawn.

Personally, as we said before, we do not believe in the agency of "disembodied spirits" in the physical mediumistic phenomena, but it gives us no right for all that, to dogmatise and try to force others to reject their belief. All that we can say now is, that the last word has not yet been told of these phenomena; and that as theosophists, *i.e.* searchers after truth who claim no infallibility, we say that the Spiritualists after all may be as right in their way as we think we are right in ours. That no spiritualist has ever believed in "miracles" or supernatural interferences, their immense literature well proves. Can "Peripatetic" say as much of Christian belief? Hear the Bishop of Bombay proclaim publicly his professions of faith: "We," he says to his clergy, "who by professional honour are bound to maintain and to set forth the supremacy of the supernatural over the natural . . . have staked our very social existence on the reality and the claims of the supernatural. Our dress, our status, our work, the whole of our daily surroundings, are a standing protest to the world of the importance of spiritual things; that they surpass, in our eyes at least, the more aggressive pretensions of what is temporal. We are bound then for our own self-respect to justify what we daily proclaim." And so is every believer *bound* to do in whatsoever he may believe, if he be but *honest*.

But the whole status of modern faith is reflected in these jesuitical words of "Peripatetic." Belief in the "supernatural" may not command his respect, but he feels obliged to sympathize with it; for it is that of those around him, and considered respectable; in short, it is the bread-and-cheese State religion, and perchance—that of his principals and superiors. And yet for as honest and earnest a belief as spiritualism, he has "but contempt." Why? Because it is unpopular; because his society people who were forced into such a belief by the evidence of *facts* hide it from the others, and Nicodemus-like they run to its professors but under the cover

of night. It is not fashionable. Religion and spiritualism are in society relatively like peg-drinking and cigarette-smoking. A lady who will not blush to empty in the view of all a tumbler of stiff brandy and soda, will stare, in shocked amazement, at another of her sex smoking an innocent cigarette! Therefore, is it too that the writer in the *Gazette* who ought to have called himself a "Sophist," signs *himself* a "Peripatetic." He is certainly *not* a *Christian,* for were he one, he would never have ventured upon the *lapsus calami* which makes him confess that Christianity "may not always command our respect": but still he would pass for one. Such is the tendency of our nineteenth century that a man of the educated, civilized world, will rather utter the most illogical, absurd sophism than honestly confess his belief either one way or the other! "It is natural," he finds, "to the human mind to regard doctrines presented to it with the authority of bygone generations as probable and natural." If this be so, we invite all the Peripatetics, past, present and future, to point out to us a doctrine half as tenacious of life, or more universally believed in by countless "bygone generations," in every corner of the world, than the faith in "ghosts" and "spirits." Really and indeed, we prefer a thousand times an honest, abusive, uncompromising bigot to a mild-spoken, sneering hypocrite.

THEOSOPHICAL TOLERANCE

Do not believe that Theosophy contradicts or, much less, destroys Christianity. It only destroys the tares, but not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry. . . . We respect men's freedom of conscience and their spiritual yearnings far too much to touch religious principles with our propaganda. Every human being who respects himself and thinks has a holy of holies of his own, for which we Theosophists ask respect. Our business concerns philosophy, morals and science alone. We ask for truth in everything; our object is the realization of the spiritual perfectability possible to man: the broadening of his knowledge, the exercising of the powers of his soul, of all the psychical sides of his being. Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace and the strengthening of charity and disinterestedness; after the destruction of materialism, of that coarse unbelief and egotism which saps the vitality of our country.

—From a letter by H.P.B.

FINGER POSTS OF THE MIDDLE AGES

RAYMOND LULLY

HISTORY," writes H. P. Blavatsky in her *Glossary,* "catches glimpses of famous kabalists ever since the eleventh century." The kabalist is described as a student of "secret science," one who "interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala,* and explains the real one by these means." She goes on to enumerate some of the most famous and learned kabalists: Paracelsus, Jacob Böhmen, Robert Fludd, the two Van Helmonts, etc., and "such Christian scholars as Raymond Lully, Giovanni Pico de la Mirandola, Guillaume Postel . . . the list being almost inexhaustible." The Kabala, Madame Blavatsky states, is directly derived from "the primeval Secret Doctrine of the East," and has come down to us through the Vedas, the Upanishads, Orpheus and Thales, Pythagoras and the Egyptians.

Raymond Lully, thus included in an illustrious company, is a man whose life-story has not yet been rightly told. Accounts are incomplete, contradictory, and confusing, but the reason is not hard to find. A scholarly article on Lull in *The Theosophical Quarterly* for April, 1930, points it out: "the Roman Church has, after prolonged and bitter controversy, finally decided to adopt Lull," whose beatification by popular acclaim was confirmed by Pope Leo X in the 16th century, and "therefore any traditions savouring of alchemy or occultism would perforce be rigorously excluded."

On the one hand, Lully is represented as a Christian missionary whose aims in life were "to gain martyrdom, and convert to Christianity the Saracens around" (in Hastings' *Encyclopedia of Religion and Ethics*). In contrast to this pious opinion, H.P.B. characterizes Lully as "an alchemist, adept and philosopher." Probably then, the estimate of Lully by Eliphas Lévi, himself a Kabalist, throws a clearer light on this occult character. Levi wrote:

> The design of Raymond Lully was to set the Christian Kabalah against the fatalistic *magia* of the Arabs, Egyptian traditions against those of India, the Magic of Light against Black Magic. He testified that, in the last days, the doctrines of Antichrist would be a materialized realism and that there would be a recrudescence of all the monstrosities of evil Magic. Hence he sought to prepare minds for the return of Enoch, or otherwise for the final revelation of that science, the key of which is in the hieroglyphical alphabets of Enoch. This harmonizing light of reason and faith is to precede the Messian-

> ic and universal reign of Christianity on earth. So was Lully a great prophet for true Kabalists and seers, while for skeptics who at least can respect exalted characters and noble aspirations, he was a sublime dreamer.

Lully, a Franciscan monk, was born in the thirteenth century, on the island of Majorca, and lived to be over eighty. He was called "The Illuminated Doctor," because his followers believed him to receive direct divine illumination. One vision, when he was thirty, made him devote himself to learning and religion. As a modern writer remarks with some skepticism: "This combination was characteristic of him and he has been charged with holding that all the mysteries of the Faith could be proved and comprehended by reason and with 'removing all distinction between natural and supernatural truth.'"[1] Next to this we may place the statement:

> Raymond Lully has said that, to make gold, we must first have gold. Nothing is made out of nothing; we do not absolutely *create* wealth; we increase and multiply it. Let aspirants to science well understand, then, that neither juggler's tricks nor miracles are to be asked of the adept. The Hermetic science, like all the *real* sciences, is mathematically demonstrable. Its results, even material, are as rigorous as that of a correct equation.[2]

The tradition of Lully's coining gold, by the way, is one of the moot questions that remain unsettled for modern scholars. H.P.B. cites one instance in the *Glossary*, but refrains from passing on its veracity. Mr. Judge explains how gold may be produced for such purposes, but he also pointedly refuses to state unequivocally whether this was done by Lully or not:

> The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into pure gold is possible. . . . But an Adept has no need for transmutation. . . . The stories told of various men who are said to have produced gold from base metal for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men. (THEOSOPHY I, 518.)

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[1] Lynn Thorndike, *History of Magic and Experimental Science,* II, 862-3.

[2] From a "Masonic book of high reputation and enormous erudition,"—*Morals and Dogma,* by Albert Pike.

One of the declarations of Baron de Gleichen, an associate of Cagliostro, at the Masonic Convention of Paris, in 1785, was that "Raymond Lully initiated Henry IV, King of England." There would thus seem to be nothing vague about Lully's status as a Mason, and H.P.B. and W.Q.J. are both explicit in their reference to him as an adept. Mr. Judge classes him with the "sacred tribe of heroes," in the phrase of Synesius, and goes on to say:

> There are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher natures being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. (THEOSOPHY I, 480.)

Lully, like Boehme (see the September, 1943, THEOSOPHY) was a devotee of pure Christianity, of the secret doctrine taught by Jesus in the tradition of the Saviours who preceded Him. In this connection, an observation of Professor E. Allison Peers, a biographer and translator of Lully, is of interest: "Lull is devoted to the principles of the Sermon of the Mount: whole chapters of the book [*Blanquerna*] are commentaries, in effect, on its precepts." Extracts from *Blanquerna* are to be reprinted by THEOSOPHY in this issue and the next. This work is called by Peers, a "Catholic *Pilgrim's Progress*." It may be said to be a dialogue between the divine and human man, or between the Higher and lower mind.

Lully's phraseology is of course a blind; as a Catholic scholar, he could hardly speak freely of the secret science, or the doctrine of self-knowledge. A key to Lully's metaphor in this work is provided by modern scholarship, especially that of Gabriel Rossetti, who discovered a secret doctrine in Dante's "Divine Comedy." The find-

ings of Luigi Valli, who followed out Rossetti's theory, will give a rule of interpretation for *Blanquerna*. It has been proved, for instance, that Dante and other such writers used a secret Language, in which at least 30 words have one, and sometimes two hidden meanings. Such words are: love, madonna, death, life, women, nature, stone, rose, flower, source,—which appear repeatedly and often obscure the meaning of the phrase in which they are used. (See "Plain Theosophical Traces in Poetry," THEOSOPHY XXI, 252-3.)

As regards the romantic form of *Blanquerna,* a note by H.P.B. in *Lucifer* is suggestive:

> The "Brides" of the Mediæval adepts are an allegory. . . . From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they called their "Bride" was "Occult Truth," personified as a naked maiden, otherwise called Sophia or Wisdom. That "spouse" revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude. "From that time (when he had married his 'Bride'), he gave himself up as a sacrifice, to be accursed for his brethren (men) even without knowing them," says St. Martin. (I, 131.)

It must be remembered that while the true philosophy is openly taught in our era, such a direct message could not have been given to the world in mediæval times, because free thinkers were persecuted by the organized church. The modern theosophist cannot overlook, however, the value of these earlier statements of the religion of the ancients. The key of Theosophy unlocks their symbolism. With that key the secret doctrine may be discovered, wherever it may be hid.

BLANQUERNA

"Book of the Lover and the Beloved"
by Ramon Lull

I

FAR above Love is the Beloved; far beneath it is the Lover; and Love, which lies between these two, makes the Beloved to descend to the Lover, and the Lover to rise toward the Beloved. And this ascending and descending are the beginning and the life of that love whereby the Lover suffers and the Beloved is served.

Love and loving, Lover and Beloved are so straitly united in the Beloved that they are one actuality in Essence. And Lover and Beloved are entities distinct, which agree without contrariety or diversity of essence. Wherefore the Beloved is to be loved above all other objects of affection.

"Say, O Fool! Wherefore hast thou so great love?" He answered: "Because long and perilous is the journey which I make in search of my Beloved, and I must seek Him bearing a great burden and journey with all speed. And none of these things can be accomplished with great love."

"Say, O Lover! Which thing dost thou strive to understand the better—whether truth or falsehood?" He answered: "Truth." "And wherefore so?" "Because I understand falsehood that I may the better understand truth."

Imprisoned was the Lover in the prison of Love. Thoughts, desires and memories held and enchained him lest he should flee to his Beloved. Griefs tormented him; patience and hope consoled him. And the Lover would have died, but the Beloved revealed to him His Presence, and the Lover revived.

Said the Lover: "O ye that love, if ye will have fire, come light your lanterns at my heart; if water, come to my eyes, whence flow the tears in streams; if thoughts of love, come gather them from my meditations."

It happened one day that the Lover was meditating on the great love which he had for his Beloved, and the great trials and perils into which this love for so long had led him, and he fell to considering how that his reward would be great. And as he thus dis-

Note.—Extracts from E. Allison Peers' translation from the Catalan.

coursed with himself, he remembered that his Beloved had recompensed him already, since He had kindled within him a love for His Presence, and through that very love had given him his griefs.

"Say, thou that for love's sake goest as a fool! For how long wilt thou be a slave, and forced to weep and suffer trials and griefs?" He answered: "Till my Beloved shall separate body and soul in me."

"Say, O Fool, hast thou riches?" He answered: "I have my Beloved." "Hast thou towns, castles or cities, provinces or duchies?" He answered: "I have love, thoughts, tears, desires, trials, griefs, which are better than empires or kingdoms."

"Say, O Fool! Which of these knows the more of love—he that has joys thereof or he that has trials and griefs?" He answered: "There can be no knowledge of love without both the one and the other."

The lover sang of his Beloved and said: "So great is my will to love Thee, that all things that once I hated are now, through love of Thee, a greater happiness and joy to me than those that once I loved without loving Thee."

They asked the lover: "What thing is farthest from thy heart?" He answered: "Indifference." "And why so?" "Because nearest to my heart is love, which is the contrary of indifference."

"Say, O Lover! Hast thou riches?" "Yea," he replied, "I have love." "Hast thou poverty?" "Yea, I have love." "How then is this?" "I am poor," he replied, "because my love is no greater, and because it fills so few others with love that they may exalt the honour of my Beloved."

"Say, O Lover! Where is thy power?" He answered: "In the power of my Beloved." "Wherewith dost thou strive against thine enemies?" "With the strength of my Beloved." "Wherein dost thou find consolation?" "In the eternal treasures of my Beloved."

There was an eclipse in the heavens and darkness over all the earth. And it recalled to the Lover that his sins had long ago banished his Beloved from his will, wherefore the darkness had banished the light from his understanding. This is that light whereby the Beloved reveals Himself to His lovers.

The will of the Lover desired to soar on high, that he might greatly love his Beloved; so he commanded the understanding to soar as high as it might; and even so did the understanding command the memory, so that all three mounted to the contemplation of the Beloved in His honours.

The will of the Lover left him and gave itself up to the Beloved. And the Beloved gave it into the captivity of the Lover, that he might love and serve Him.

The Lover went into solitude; and his heart was accompanied by thoughts, his eyes by tears, and his body by afflictions and fasts. But when the Lover returned to the companionship of men, these things aforementioned forsook him, and the Lover remained quite alone in the company of many people.

Love is an ocean; its waves are troubled by the winds; it has no port or shore. The Lover perished in this ocean, and with him perished his torments, and the work of his fulfilment began.

"Say, O Fool! What is solitude?" He answered: "It is solace and companionship between Lover and Beloved." "And what are solace and companionship?" "Solitude in the heart of the Lover, when he remembers naught save only his Beloved."

The Beloved gave Love his freedom, and allowed men to take him to themselves as much as they would; but scarce one was found who would take him. And for this cause the Lover wept, and was sad at the dishonour which is paid to Love in this world by the ungrateful among men and by false lovers.

The Lover had two thoughts: the one was of the Essence and the Virtues of his Beloved, whereon he thought daily, and the other was of the works of his Beloved. Which of these, thinkest thou, was the more excellent and the more pleasing to the Beloved?

The Lover died, by reason of his exceeding great love. The Beloved buried him in his country, wherein the Lover rose again. From which, thinkest thou, received the Lover the greater blessing, whether from his death or from his resurrection?

The Beloved planted many seeds in the heart of His Lover, but one of them only took life and put forth leaf and gave flower and fruit. And it is a question if from this single fruit there may come forth divers seeds.

On the right side of Love stands the Beloved, and on the left side is the Lover; and thus he cannot reach the Beloved unless he pass through Love.

Before Love stands the Beloved, and beyond the Beloved is the Lover; so that the Lover cannot reach Love unless his thoughts and desires have first passed through the Beloved.

The Beloved made for His Lover Two like unto Himself to be equally beloved in honour and valour. And the Lover conceived equal love for all Three, albeit love is one only in significance of the essential unity of One in Three.

The Beloved clothed Himself in the raiment of His Lover, that he might be His companion in glory forever. So the Lover desired to wear crimson garments daily, that his dress might be more like to the dress of his Beloved.

"Say, O Fool! What did thy Beloved before the world was?" He answered: "My Beloved was,—because of His Nature and His divers properties, eternal, personal and infinite, wherein are Lover and Beloved."

The diversity and harmony which the Lover found in the Beloved revealed to him His secrets, to wit, His plurality and unity, to the greater concordance of essence without contrariety.

The Lover praised his Beloved, and said that if in Him were the greatest degree of perfection and the greatest possible freedom from imperfection, his Beloved must be simple and pure actuality in essence and in operation. And while the Lover praised his Beloved thus, there was revealed to him the Trinity of his Beloved.

In the numbers i and iii the Lover found greater harmony than between any others, because by these numbers every bodily form passed from non-existence to existence. And by considering this harmony of number, the Lover came to the contemplation of the Unity and the Trinity of his Beloved.

Love and the Beloved came to see the Lover, who slept. The Beloved cried out to His Lover, and Love awakened him; and the Lover was obedient to Love and made answer to his Beloved.

The Beloved taught His Lover how to love; and Love instructed him in perils; and Patience, to bear afflictions for the love of Him to whom he had given himself to be a servant.

They asked the Lover: "Wilt thou sell thy desire?" He answered: "I have sold it already to my Beloved, for such a price as would buy the whole world."

"Say, O Fool! What is sin?" He answered: "It is intention directed and turned away from the final Intention and Reason, for the which all things have been created by my Beloved."

The Lover saw that the world is a thing created, since eternity is more in harmony with his Beloved, who is Infinite Essence in greatness and in all perfection, than with the world, which is a finite quantity; and therefore in the justice of his Beloved the Lover saw that His eternity must have been before time and finite quantities were.

The Lover defended his Beloved against those who said that the world is eternal, saying that the justice of his Beloved would not be perfect, if He restored not to every soul its own body, and for this no place or material order would suffice; nor, if the world were eternal, could it be ordered for one end only; and yet, if it were not so ordered, there would be wanting in his Beloved perfection of wisdom and will.

"Say, O Fool! Wherein is the beginning of wisdom?" He answered: "In faith and devotion, which are a ladder whereby understanding may rise to a comprehension of the secrets of my Beloved." "And wherein have faith and devotion their beginning?" He answered: "In my Beloved, Who illumines faith and kindles devotion."

"Say, O Lover, what is valour?" He answered: "It is the opposite of that which this world holds to be valour, and which false and vainglorious lovers desire; for they go after valour, and in truth have it not, being persecutors of true valour."

"O Beloved," said the Lover. "I come to Thee, and I walk in Thee, for Thou dost call me. I go to make contemplation in contemplation, with contemplation of Thy contemplation. In Thy virtue am I, and with Thy virtue I come to Thy virtue, whence I take virtue. And I greet Thee with Thy greeting which is my greeting in Thy greeting, by the which I hope for eternal greeting in blessing of Thy blessing, wherein I am blessed in my blessing."

The Lover rejoiced in the Being of his Beloved, for (said he) "from His Being is all other Being derived, and by It sustained, and constrained and bound to honour and serve the Being of my Beloved. By no being can He be condemned or destroyed, or made less or greater." "What is the Being of thy Beloved?" He answered: "It is a bright ray throughout all things, even as the sun which shines over all the world. For if it withdraw its brightness, it leaves all things in darkness, and when it shines forth it brings the day. Even more so is my Beloved."

CYCLES OF PSYCHISM

X

WHILE the phenomena and beliefs known today under the general name of "Spiritualism" are often thought to be of recent origin, dating back less than one hundred years, a study of history will show that these abnormal manifestations have been present among all peoples and in all times. Actually, it would be difficult to find an epoch in which psychic phenomena were not better understood than they are today. Our ignorance of these matters is due to the materialism of both science and religion, the one denying the phenomena altogether, the other ignoring them, or, in the case of the Catholics, making the devil and his fiends the scapegoats for all unnatural events, excepting, of course, the "miracles" performed by loyal Christians, which are explained by divine intervention!

The ancients, however, thought otherwise. Belief in spirits and invisible worlds, and in the possibility of intercommunication between men and intelligences existing on other planes was, until quite recently in our history, common to all mankind. The religions and philosophies of the ancients are filled with allusions to "gods" and "spirits" of various kinds. The symbolic and legendary accounts of creation found in the Puranas of India describe an almost infinite diversity of such beings known by the generic name *"Devas."* Their total number, according to the Hindus, is 330,000,000. H. P. Blavatsky described them as "the embodied powers of states of matter, more refined than those with which we are familiar." While the term *Devas* may be rendered "Gods" in English, it must not be supposed that they are all degrees of being far above man. They represent the various powers and forces in nature, each class possessing a degree of intelligence, but the kind of intelligence we see manifested in the various kingdoms.

Personification has always been the method of teachers who have had to deal with the mind of the masses, and hence we find tales of the "Gods" in every land, of beings who have been anthropomorphized by the popular imagination, and then worshipped. The secret teachings of the great religions of the world explain the inner meaning of these allegories, of which we have a familiar example in the Mysteries of Greece. St. Paul, in the first epistle to the Corinthians, says, "Know ye not that we shall judge angels," making clear that he had been initiated by the Pagan philosophers of his

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NOTE.—This installment concludes the series. See "Important Notice" inside front cover.

time. For the angels of Christianity are but the devas of India, the daimons of Greece, borrowed from the past by the Christian Fathers and Catholic theologians. Jehovah himself, the personal God of the Old Testament, was but one of the subordinate powers of Nature, the tutelary spirit of that great prophet-medium, Moses, whose personal ambition led him to pass off his "familiar" as the very Spirit of God!

Belief in "spirits"—legitimate because resting on the authority of experiment and observation—vindicates at the same time another belief, also regarded as a superstition, namely polytheism. The latter is based on a fact in nature; spirits mistaken for Gods have been seen in every age by men: hence belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who ever saw God?—that God, we mean, the Infinite and the Omnipotent, the one about whom the monotheists talk so much? Polytheism—when once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which—whether pantheistic or deistic—proclaim the One to be an infinite abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a God as to concern himself with the breeches of his chosen people[1] while neglecting to say anything definite about the immortality of their souls or their survival after death!

The mere presence, however, of doctrines relating to the existence of invisible beings, or "spirits," of itself offers little in rational explanation of spiritualistic phenomena. Otherwise the blanket charge of diabolism made by the Roman Catholics such as de Mirville and des Moisseaux, and more lately by Montague Summers,[2] would suffice. Actually, there is plenty of evidence to show that the ancients had *knowledge* of those many classes of beings which the Spiritualists so loosely denominate "spirits of the dead," that they were in many cases masters, instead of merely the passive mediums, of the occult powers. They knew from a profound metaphysical philosophy and discipline that there are many classes of spirits, some good, some bad. Of the latter all too many mediums have learned to their

[1] "And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach." (*Exodus* xxviii, 42.) God a linen-draper and a tailor!

[2] Author of *A Popular History of Witchcraft* (Dutton, 1937), and several similar books.

sorrow . . . and too late. Jakob Görres, a German author of the last century, conversing with some Hindus of the Malabar Coast, asked if there were ghosts among them. They replied that there were, but recognized them as "bad *bhuts,*" principally the remains of suicides and murderers, or of those who died violent deaths. These spirits flutter about and appear as phantoms. Night-time is favorable to them, they seduce the feeble-minded and tempt others in a thousand different ways. (*Mystique,* iii, 63.)

When Madame Blavatsky told her Hindu friends of the efforts of European and American Spiritualists to communicate with the dead they exclaimed in undisguised horror: "Communion with *bhuts*—communion with souls that have become wicked demons, to whom we are ready to offer sacrifices in food and drink to pacify them and make them leave us quiet, but who never come but to disturb the peace of families; whose presence is a pollution! What pleasure or comfort can the Bellate (white foreigners) find in communicating with them?"

This does not mean that the sages of antiquity disbelieved in beneficent spiritual influences, but only that they distinguished clearly between the material and earthly shades known in the East as *Bhuts* or devils, and the purely subjective spiritual intelligences that work for the elevation and inspiration of mankind. The Eastern teaching, however, is that such communion is possible only after a long period of extreme discipline, through which the disciple attains by successive stages the powers of inner perception which belong to the adept or initiate. First of all, in this training, the slightest tendency to passivity must be destroyed. Unless this is done the aspirant may become the victim of malicious entities which inhabit the lower psychic atmosphere of the earth. Passivity, note well, is the *sine qua non* of successful mediumship, which in the ancient view exposes the sensitive to the baleful emanations of the lowest of the invisible spheres.

The Gods or Devas of the Orient were known to the Greeks as *Daimons.* Their view of the invisible world and its various inhabitants was essentially the same as that of the Hindus. In Platonic philosophy the souls of exalted men were literally "gods," in that they participated in the One. In many places Plato shows his familiarity with the ancient Aryan philosophy. In the *Phaedrus* he describes the highest initiation of the Mysteries, whereby one became the spectator of "entire, simple, immovable, and blessed visions, resident in a pure light." The *Timaeus* gives account of the "*Daimons* who inhabit the air, are always near to us, . . . inter-

mediate between gods and men." The *Bhuts* of the Hindus are identified in the *Phaedo* as "ghostly apparitions of souls which have not departed pure." Xenocrates, a Platonist who expounded many of the unwritten theories and teachings of his master, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness, and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimon of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that *Souls* inhabit the Milky Way before descending "into generation" or sublunary existence.

The fact is that the word Daimon was applied by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels.

Under the general designation of fairies, and fays, the spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age.

These nature-spirits, or elementals, as they have been called, must not be confused with human ghosts or the psychic remains of those who have died. Proclus has written explicitly of the "second death," by which these remains of the psychic man are left behind:

> After death, the soul continueth to linger in the aerial body, till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and starlike. . . .

This is obviously the "spiritual body" spoken of by St. Paul, whose triune division of man—body, soul, and spirit—was in perfect accord with the Greek conception. The aërial body mentioned by Proclus is, like the physical, mortal; it is the *psyche,* "from elements it was formed—to elements it must return." The *nous,* or understanding, according to the Greeks, is the eternal spirit in man. Plutarch wrote of the fate of the psyche, or lower human soul:

> And of these souls the moon is the element, because souls resolve into her as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the *nous* and no longer using the corporeal passions, they incontinently vanish away.

The more coherent of these psychic "corpses," made so by an intensity of the passions during life, are the Elementaries of the Kabalists, the Incubi and Succubi of the Middle Ages. Especially to be feared were the victims of suicide and sudden death, for whom the natural terminus of life had not come. Of these the Neoplatonist, Porphyry, wrote:

> The soul, having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life.

These entities were known to the Romans as "larvae," or malignant spirits of the dead. Good human spirits became "gods." The Roman celebration of *Lemuria* included rites which were supposed to rid the home of lingering shades or shells.

The Magi and theurgic philosophers objected most severely to necromancy, or the "evocation of souls." "Bring her [the soul] not forth, lest in departing she retain something," says Psellus, a Neoplatonist of the Byzantine Renaissance. "It becomes you not to behold them before your body is initiated, since, by always alluring, they seduce the souls of the uninitiated"—says the same philosopher in another passage.

The ancients objected to necromancy for several good reasons. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus. If the spell of a good man succeeds in penetrating the density of the earth's atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world with-

out that on "departing, she retains something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. The evil terrestrial "Daimons" seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out "devils," by purifying the atmosphere within and without the patient, so as to force the unwelcome tenant to flight.

Although Aristotle himself, anticipating the modern physiologists and behaviorists, regarded the human mind as a material substance, he fully believed in the existence of a "double" soul, or spirit and soul. He laughed at Strabo for believing that any particles of matter, *per se,* could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.

Of the gross terrestrial shells, Porphyry remarked:

> These invisible beings have been receiving from man honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.

He said further,

> Daimons are invisible; but they know how to clothe themselves with forms and configurations subjected to numerous variations, which can be explained by their nature having much of the corporeal in itself. Their abode is in the neighborhood of the earth . . . and when they escape the vigilance of the good Daimons, there is no mischief they will not dare commit. One day they will employ brute force; another, cunning. . . .
>
> It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; their greatest ambition is to pass as *gods* and *souls.*

Iamblichus, the great theurgist of the Neoplatonic school, and instructor of Porphyry in sacred magic, wrote in *The Mysteries of the Egyptians* that the bad Daimons "manifest themselves but under the shadowy forms of phantoms." They "require darkness. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent."

A careful reading of *Isis Unveiled,* supplemented by independent research into the psychological teachings of the ancient Hindus and Greeks, cannot fail to show, first, the basic uniformities in the de-

scriptions of various sorts of psychic phenomena, and, second, the essential identity of the explanations offered. If the investigator will make the entirely justifiable assumption that the ancients may have had psychological knowledge, based upon personal experience, which far transcends our own, such research will undoubtedly lead him to discoveries that confirm in principle and in many details the Theosophical teachings regarding these phenomena. It should be recognized and admitted that while western civilization may have reached new heights in the field of technology and mechanical invention, it is childish and even arrogantly provincial to assume that a knowledge of the psychic, intellectual and moral constitution of man, superior to our own limited understanding in these departments, could not have existed in the past.

Unless some such recognition is made, and a respectful hearing accorded to the representations made for the great psychologists of antiquity, it may well happen that the flood of psychic irregularities resulting from the emotional cataclysm of war, and the natural turning of public interest to things psychic, will deliver millions of gullible victims into the hands of charlatans and exploiters of the "psychic." There *is* a science of these things, there are principles to be known, laws to be grasped, and warnings to be issued and observed. But that science will never grow from the materialism of modern psychology, nor from *dilettante* undertakings in spiritualism and "magic" by sophisticated curiosity hunters.

The moral science of psychology has its foundations in a spiritual conception of man, developed in terms of strict metaphysical principles, with clear doctrines of the migrations and changes of the soul in relation to embodied existence. The proofs and tests of that science are not available to those who refuse to conform to the ethical precepts on which it is founded, or who will not look in the direction from which the evidence of its verity is forthcoming. Little can be done for such as these, nor has the theosophical student any particular obligation to them. The teachings of Theosophy, whether as anciently expressed, or in their modern exegesis, are for those who *want* them; who, genuinely bewildered by the claims and counterclaims of mediums, pseudo-occultists, and "yogis" from the East, puzzled by the agnosticism of science, and the apathy of religion, are determined to find out if there are such things as psychic phenomena, and hidden or occult powers in man, and what, if any, may be the meaning of them all. Theosophy is primarily a philosophy of life, but it is also practical psychology which comprehends in its purview all the strange and inexplicable experiences that come to men.

AMONG YOUTH-COMPANIONS

DEAR Janice: We were all sorry you missed the meeting last night but thought you would like to know what went on. So I took some notes for you. To begin at the beginning:

King "set the stage" with a few remarks on the idea of law in Theosophy. He said, Theosophy is a science, but a spiritual one. There are not two principles of action in the world, one for spirit and one for matter. There is One Law. The science of morality and the principles of physics are equally exact, because the laws underlying both are the same. Then we went on to the assignment, which was, as you know, to give examples from the teaching to demonstrate this. In other words, to show that theosophical ethics are not just someone's idea of what would be "nice" to do, but are necessary to the harmony of all planes of being.

First "up" was Martinez, who used Mr. Judge's article, "Cyclic Impression and Return and Our Evolution." After showing the universality of the doctrine of cycles, W.Q.J. tells how the law can be used to overcome individual cycles of despondency or "the blues." He says that as we work with cycles, and learn to use them, we fit ourselves to one day participate in the actual government of the world and the people on it, instead of "sleeping away" our time.

Alayne said that her assignment fitted in with Martinez', so she came next. Hers was also grounded on cyclic law, but its particular application to man was the principle of punctuality. She read to us from a paragraph in Volume IX of THEOSOPHY, called "On Punctuality." It was a wonderful example of how attention to the details of our daily lives can be the most rigorous training in purposeful living. The definition of punctuality, "the taking advantage of the auspicious moment," was correlated by Alayne with Mr. Judge's explanation of the "ultimate divisions of time," on page 59 of *Patanjali*, and also with the *Ocean* statement (page 4), that the adepts know what the ultimate divisions are. The ultimate moment as far as we are concerned in everyday action, is the "best" moment, and so practice of punctuality is a stepping-stone to knowledge of the "meaning and times of the cycles."

Max had selected "Dialogues Between the Two Editors," on Astral Bodies, because he said it *illustrated* the difference between Higher and lower Manas. Most of us think we know the difference when we can state it; we don't realize the correlations of the idea. H.P.B. gives its relation to imagination, to optimism and pessimism

("the blues," Martinez put in), to poetry, to philosophy, to intellect, and to the actual strength of our thoughts. Max took just one statement, that those who think with their higher mind "think even upon ordinary matters on that *higher* plane." He pointed out that this would give us a good solid reason for watching our reading and our speech, as well as our thoughts, to see what mental plane we are on. When people say cheap literature or careless speech is "bad" they sometimes find it difficult to say exactly why, although they know these habits have bad effects. The theosophist can discover the law involved.

Someone—I think it was King—brought in here that the sentence also would be a handy thing to remember when we find ourselves habitually putting the wrong construction on the acts of others. "Getting personal," or taking offence where none was intended, etc. Dave referred us to "Impersonality" in the December issue of THEOSOPHY.

I had chosen the part in the *Ocean* where the *skandhas* are taken up. On page 102, it says that the "really active and important" skandhas, which control rebirths and bring about all the circumstances of our lives, are the *kamic* skandhas. They are being made daily by our thoughts, Mr. Judge states, and the only thing to do is to surround ourselves with good thoughts. That worked in with the general idea of thought control.

Dave began his assignment by saying that his was in the *Ocean* too, but not by Mr. Judge, and brought out a copy of the *Secret Doctrine*. He opened it to the section on Karma which is quoted by Mr. Judge at the end of Chapter XI. You know the passage. That is really a statement of the "practicality" of brotherliness. The sentence emphasized by Dave was "The suppression of one single bad *cause* will suppress not one but a variety of bad effects." This is a good "cross-reference" to Gita, page 15, "even a little of this practice."

Then King read your "Contribution" about "Transmigration of the Life-Atoms." We talked over the transference of our feelings and thoughts to the physical objects we touch, and "proved out" what you wrote about the idea having many, many ramifications. The examples you gave started us off. The idea is really a powerful incentive for "using with care" anything and everything we come in contact with. King read the line, "The processes of nature are acts of incessant borrowing and giving back," as an evidence of the interdependence of all life. (We were all glad that some of your life-atoms "migrated" to the meeting!)

Finally, King said that all our assignments were part of his! He explained that we all had demonstrated how well Theosophy lends itself to "New Year's Resolutions." Any principle of the philosophy, he said, was material for a resolution, and a sensible one at that. The basis for "New Year's Resolutions" themselves had been touched on from several angles during the meeting: cycles, karma, and the power of thought and action, were all part of the reason behind the tradition. He read the statement by H.P.B. about the astral life of the world being young and strong between Christmas and Easter.

So we adjourned, prepared to make good resolutions, and to try to *make good on them*, for the coming year. And remember, we expect *you* to get "strong" between now and next time!

Yours (for the group),

GAIL

THE CHILD AND DEATH

Children in all countries play at death. Before the sense of personal identity comes, death cannot be seriously considered; and childhood thinks in this regard more correctly, perhaps, than self-conscious maturity. Of course, if these little ones were told, some bright morning, that a playfellow had gone away forever,—gone away to be reborn elsewhere,—there would be a very real though vague sense of loss, and much wiping of eyes with many-colored sleeves; but presently the loss would be forgotten and the playing resumed. The idea of ceasing to exist could not possibly enter a child-mind; the butterflies and birds, the flowers, the foliage, the sweet summer itself, only play at dying;—they seem to go, but they all come back again after the snow is gone. The real sorrow and fear of death arise in us only through slow accumulation of experience with doubt and pain; and these little boys and girls, being Japanese and Buddhists, will never, in any event, feel about death just as you or I do. They will find reason to fear it for somebody else's sake, but not for their own, because they will learn that they have died millions of times already, and have forgotten the trouble of it.

—LAFCADIO HEARN

SCIENCE NEWS AND NOTES

Some "Research" Into Researchers

THE myth of scientific impartiality never was healthy for the human race at any time.

Today, with the scientific world enmeshed in moral paradoxes as the result of universal war, and losing prestige apace among humanitarians, karma is moving fast to pull down the false appearance of infallibility which scientific practices have maintained so long among the uninformed and unthinking. We have little need to add to the trend, but certain revelations about the scientific "happy family" which appear under the name of Professor Edwin C. Miller in *Science* for April 9, 1943, are too tempting to pass unnoticed.

Prof. Miller writes:

> Forty years ago the work on the composition and action of enzymes dominated the field of plant physiology. We fully believed that the riddle of the universe would be solved when the nature of their composition and action was discovered . . . but the ultimate cause of these problems has never been explained to the satisfaction of the student of plant physiology. . . .
>
> The investigator may be prone to consider his particular problem one of the most fundamental of those confronting mankind today. The solution, however, of each of these problems is yet far distant.

A curious light on the lack of direction and the mental instability prevailing among the rank and file of investigators, is cast by the following paragraph:

> From the viewpoint of many of us, scientific investigators have never completely solved any problem and it is doubtful if they ever will. . . . Many times, however, they leave the problem upon which they are working to enter what appears to them to be more remunerative fields. . . . Whenever a scientific research worker discovers an outstanding fact, literally hundreds of workers shift . . . to that field. . . . We asked a colleague to explain such behavior. . . . He replied almost instantly, "The vast majority of scientists do not think for themselves and the discovery of a new fact . . . stimulates them to greater activity. The only way they can show their ability is to follow in the footsteps of the fellow who has demonstrated the ability to think." . . . Most of us will agree that investigational work goes in fads or cycles just as certain styles dominate . . . wearing apparel. . . .

Now this behavior is what is observed in sheep, or cattle, or geese; it is perhaps what is to be expected of untrained, uneducated masses of people. But why should people who act like that be accorded respect as "scientists"? If such men do turn up a new fact—which usually means an unexpected and hence not immediately classifiable fact—how likely are they to know it when they see it?

Prof. Miller describes a "good research worker," possibly as he usually is, but hardly, we think, as he should be:

> A good research worker, with but few exceptions, must be patient, a plodder and an individualist with a one-track mind. . . . He must consider that the problem on which he is working . . . is the all-important one and that all others are more or less subsidiary to this one. Thus many scientific investigators could well be classed . . . as narrow folks who know little and care less about general affairs. That is perhaps the chief cause for their being irritable and prone to call a fellow worker names because he has obtained results that may differ from theirs under what appear to be similar conditions.

And is it this sour and narrow lot that is the future hope of mankind? We beg to differ. Some truly appalling instances are described.

> We often recall the experience of a former colleague who went to Europe . . . for advanced study. . . . When he arrived abroad he talked with those various professors relative to taking their lectures and all said they would be delighted to have him. Towards the end of his rounds . . . he happened innocently and inadvertently to mention that he was also going to take the lectures of Professor X. Instantly the scientist to whom he was talking changed his cordial attitude and bluntly said, "If you listen to the lectures of that man, I will have nothing whatsoever to do with you." . . . Practically all American scientists would agree that such an attitude was most damnable. Yet in this country we have attained a similar attitude in many of our institutions of higher learning.
>
> A graduate student of higher learning who goes to some institution . . . soon belongs or is told bluntly that he belongs to such and such a clique. He soon learns that he cannot even talk in the hallways to the leader of any other clique or even any of the followers of this man because if he does so, even in the most perfunctory manner, he is immediately marked by a member or the leader of an opposing clique as belonging to the group that opposes them. . . .
>
> Recently one of our students who had finished his undergraduate work at this institution went to a neighboring university to see about taking graduate work. . . . He found, to his consternation, that the botany and the chemistry departments of the institution were at sword's points because each felt that certain members of the other department were transgressing on their sacred domain. This gradu-

> ate student came back to our institution a sadder and wiser man. He had not realized until that time that such bitter rivalries exist within educational institutions.

Not a reassuring picture. Actually it proves that academic training and aptitude have nothing necessarily to do with character or true wisdom. There is not a scientist of any worth in the world who does not deplore war and the spirit of war. But here in practice, scientists yield to few in their perpetuation of the human qualities which find mass expression in war.

It may be reassuring to reflect that there is another "Institution" of another kind of "Higher Learning," in which the self-directed stamping out of all such qualities is the prerequisite to mere entry. Of the method pursued by the occult researchers H.P.B. wrote:

> . . . the uninitiated are empiricists; the occultists, scientists. This will be obvious when it is borne in mind that, for thousands of years, hundreds of initiates have been exploring the unseen world. That the result of their explorations have been recorded and collected, and the discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism is, therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.
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> * * *
>
> What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainment of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

THE MYSTERY BEHIND LAW

Of what avail an analytical attitude of mind, if, in our communing with Nature, we take up at random its varied physical aspects, and ignore the breath of Life, the Energy of Spirit, that permeates it, the creative Will that forms it, the laws that either restrict or sanction it?

I long to know the mystery behind the laws of attraction and the laws of mind, that which causes each and every particle of matter in the Universe to draw to itself other particles or atoms, and according to their united strength or weakness, either to govern or to obey.

—GOETHE

THEOSOPHY AND EPIDEMICS

William Q. Judge of Brooklyn Tells of the Microbe Theory

[This account of one of Mr. Judge's talks is reprinted from the Brooklyn (N.Y.) *Eagle* of 1892. Newspaper practice at the time was to incorporate direct quotations in reports of speeches, and so it is that W.Q.J.'s exact words are obviously retained in many passages. The talk itself was no doubt condensed, but even in this digest form, the vigor of Mr. Judge as a speaker can easily be perceived. Students will be interested to compare this address with another of Mr. Judge's lectures on record, the Convention address on Cycles, delivered in the same year (reprinted in Theosophy xxx, 99, 161).

"Theosophy and Epidemics" gives some suggestion of the vast social implications of Theosophy for America and for the world, were theosophical doctrines studied, understood and practised by humanity at large. The Theosophical Movement begun in the last century proposed a fundamental reorganization, along philosophical lines, of the social structure of civilization, a reorganization which was designed, as Mr. Judge here indicates, to supplant the fearful revolution then preparing. The theosophical program was and is one of individual revolution, and the doctrines of Karma and Reincarnation are the essence of its propaganda. The need for this reform was great and urgent fifty years ago, when Mr. Judge spoke, but it is greater and more urgent today.—Eds. Theosophy]

At the meeting of the Aryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:

The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.

Cholera, or yellow fever, or grip, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grip and cholera seem often to flash up suddenly at places very different from their first appearance, leading

some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra and other snake poison have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed.

No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes—then called lives—are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both

ides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of universal brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well known members of the clergy have begun to assert that the country's legislation is in the interest of capital as against labor and newspapers criticise them. The microbe is spreading. When it has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn—one side the aggressors, the other, defenders.

And the discoveries of "mental suggestion" and "hypnotism" will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The laborers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature's trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes.

Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that each man must serve his neighbor, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

ON THE LOOKOUT

"The Business of Education"

Irwin Edman, Professor of Philosophy at Columbia University, writes "In Defense of the Professors" for the New York *Times,* October 31, 1943. His insistent thesis is the pressing need in wartime for making men aware of the present necessity of stimulating the "intellectual vision."

> The business of the intellectual inquirer [he writes] and the purpose of education in the habit of intellectual inquiry is to keep alive and growing a vision of the fundamentals or, in other words, the principles, of existence. The business of education is to keep the mind active, to keep it from being caked with routine and regimentation.
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> A fanatic has been defined as one who redoubles his energies after he has forgotten his aim. The student of ideas, of arts, of sciences for their own sake, keeps us alive to the ends of our civilization, makes us constantly consider what they are. In that sense a professor of some tradition of art or science or thought is a trustee of the civilization of the West. If to have intellectual vision is to be visionary, he is a visionary.
>
> But without vision, as we have been told, a people perish. Without a clear and detached examination of means and ends, purposes and ideals, the nation becomes the slave of its prejudices, the victim of its gadgets, the casualty of its passions.

"The Habit of Basic Understanding"

Professor Edman quotes Dr. A. J. Lindsay, Master of Balliol College, Oxford, and liaison officer between the British universities and the British armies, who said:

> I interviewed some young German prisoners recently. They were wonderfully skilled and technically trained. But they had no education; they were robots. It was frightening.

Frightening indeed. Frightening to the humanitarian educator because he observes, perhaps, how dangerously close England, America and all the non-German-Japanese world comes in wartime to adopting the same trend. "Winning the war," summarized Professor Edman, has been made an end in itself, and professorial endeavors to express an impartial counsel against fanaticism are met with impatience and suspicion:

> In ordinary times the intellectual life is tolerated as a harmless indulgence for those who like it. It is regarded by the general public as a form of play, though a very odd one, less vigorous than tennis, and less entertaining than bridge. But during a crisis, during a war, or during a depression, the habit of intellectual inquiry for its own sake—frankly the chief concern of a genuinely intellectual mind—becomes suspect.

And yet the "defense of democracy" is seen to be a far more complicated matter than the establishment and maintenance of crushing military power. The postwar world will call for numerous important decisions from the ordinary individual citizen:

> The destinies of the world are as never before going to involve judgments in terms of certain broad and fundamental principles. And since the decisions are going to be made by millions, it is the business of education, and of the professors to whom it is entrusted, to keep the habit of basic understanding alive.

"Men of Character"

In this view of the responsibility of the individual, Professor Edman is not alone. Government rests on and reflects the morality of the governed. Dr. Carl J. Friedrich, Professor of Government at Harvard, has recently pointed out that the type of broad decisions the citizen is called upon to make, such as "shall we have old-age pensions," is "primarily moral," not intellectual. These general questions on which the common man in a democracy is expected to think and act for himself, are, he says, "rightly answered by people of good character, wrongly by people not of good character." (New York *Times,* Oct. 23, 1943.) A man of character Professor Friedrich defined as—

> a man who knows his values, or at least senses his values, and sticks by them. He is a man who seems to follow certain principles. We need not necessarily agree with his principles. Here is a Chinese, practicing polygamy, and here is an American, practising divorce. Yet both are men of character. They show high consistency in their conduct.

In the midst of total war the necessity for moral decisions becomes clearer as moral problems increase both in number and importance. Few educated men there are who have not been able to realize *after* every war that the type of basic thinking encouraged during the struggle itself determined the success of the subsequent peace. The "peace of our times" will depend in large measure upon the degree to which present generations have been reached by basic

education. The point of view expressed by Drs. Edman and Friedrich needs more than occasional publicity. It needs to be regarded as involving the most important war problem which we can possibly encounter. Formal education has been relegated ever more insistently to a position of subsidiary importance in influencing the minds of youth. Radio, motion pictures, newspaper comic strips—each one of these carries more weight than ever before in shaping ideals and values for the average young American. And today through all these media we can observe a blithe disregard for the serious warnings of those educators who see the danger signal ahead.

"RIGHTEOUS INDUCEMENTS"

Concluding a discussion in the New York *Times* of the "hate pictures" of this war, Bosley Crowther commented:

> It is one of the ironies of warfare that such dubious films and displays—manifestations which, in peace time, would be regarded as outside the pale—can be palmed off as righteous inducements to a true war consciousness (Oct. 24, 1943).

To fulfill their self-appointed functions in society our teachers and professors should be prepared to meet and overthrow all attempts to sabotage the impartial democratic reasoning upon which our civilization is supposedly based. But how are they to do so? Educators with a fully awake social consciousness are the exception rather than the rule, and so lightly has basic education itself been regarded in recent years of specialized curricula, that were educators united in common purpose at this crucial time they would still be powerless to stem the tide. Educators cannot suddenly fulfill their responsibility to civilization by grave warnings. Their obligation to society must be paid day by day and year by year in periods of peace, as well as of war. There will be ample opportunity for our educational leaders to measure and deplore the disintegration of basic democratic thinking during the post-war period. Whether they will then begin to solve the problem for future generations depends largely upon just how wide awake they may be induced to become, upon how many of them will be able to see clearly as have Drs. Hutchins and Meiklejohn (Lookout, October and December, 1943) the roots of our pre-war and post-war tragedies.

"REVISED PERSPECTIVES"

Fortunately, however little formal education has been able to serve us, constructive revisions in fundamental outlook have occurred also in some of the less formal areas of modern thought. The forefront of the literature of our new era, while not untouched

by the hate and lurid sensationalism of war, has managed to evolve out of the cynicism coincidental with the last post-war period. Sometimes the common man in viewing the world of ideas entirely apart from academic influence becomes just as acutely aware of our basic needs as our greatest educators. In commenting upon recent shifts in perspective, as provided by works of fiction, J. Donald Adams, editor of the New York *Times Book Review,* remarks:

> The war in which we are desperately engaged has brought us definitely to a crossroads. We know that we can no longer afford to be cynical, that we cannot take the risk of a second surrender to disillusionment. Why are we fighting it? Not simply to defend ourselves against the threat of aggression, but also because we profoundly realize that there are fundamental human decencies which must be preserved at whatever cost. We are fighting for positive values which other men have denied.
>
> We are aware now of how many of the books that were written during the years immediately following World War I ate corrosively into our spirits. We remember how distrustful we became of the words that stood for abstractions like honor and loyalty and love and faith. But we know now that we cannot face the future again unless we make such words effective and real, unless we reexamine them and know what we mean when we use them. (*Times,* Oct. 24, 1943.)

"Positive Values"

Works of fiction mirror a state of mind prevalent among possible readers. The tenor of the reading public has obviously been deepened and driven inward by spontaneous inquiry.

> When we observe the presence of a succession of novels dealing with a religious theme at the top of the best-seller lists, it does not necessarily mean that wc are to be deluged with more books of that kind. But the response to these books surely does indicate a widespread state of mind in which people are reaching out for positive values. They are tired of being told that there is nothing in which to believe; they are tired of reading stories over-populated by subnormal and degenerate characters. They know that man is as capable today as he was in the Stone Age of stupidity, baseness and brutality, but they are also aware of the intelligence, courage and nobility of which he is capable. This belief in man, and this belief in the life that can be, will be increasingly reflected, I think, in the shape of books to come.

There is encouragement in all of these "improvements" in attitude. But the question still remains, will these hopeful signs be successfully coordinated into a thorough revaluation of our basic needs as a civilization, and a program be devised for fulfilling them?

"WHY IS THE CHURCH A FLOP?"

This is the question the British Army is asking today. It is only one of the "block-busters in a spiritual blitz which for four years has overwhelmed British padres," as *Newsweek* phrases it (September 13, 1943). Follows "the 52 questions most frequently asked of the padres," from which we select some samples:

> How can we know ours is the true religion; do not all religions claim to be true? What right have we to change other people's religion; is not one religion as good or bad as another? How can we know there is a God? Which of the many is the true God? Has not modern knowledge destroyed the old belief in God? What is the good of worship? Is prayer any use? Why should soldiers be compelled to go to church? Can a man live the Christian life without going to church?
>
> Why does God allow war and innocent suffering? Can a Christian be a soldier? How can you reconcile war and the gospel of love? Should we not give up religion during war? Does God "take sides" in war, or is He non-belligerent?
>
> What is the religion of Japan? Of India? Of China?
>
> Is freedom of the will real? Do you believe in fate and astrology? How can human nature be changed? Will the world ever be perfect?

Together with implied criticism of the Church's stand on present-day issues, there is here reflected a desire to know which is not being gratified by the soporifics of orthodoxy. The tenor of these straightforward queries from British fighters to investigating churchmen has its American counterpart. These searching questions may be correlated with the items assembled in Lookout last September, under the title, "Religion Without Churches." In regard to the first questions quoted, students will find "On Engrafting Religious Thought" (November, 1943, THEOSOPHY), a most cogent statement of the principles of religious tolerance.

STUDY NATURE, NOT BOOKS

This was a precept of one of America's great naturalists, an educator in nature's ways—Louis Agassiz (1807-1873). The study of natural history before the time of Agassiz was entirely from books; laboratories were few, and if specimens found were not in the book, or disagreed with the given description, they were usually discarded. An article on Agassiz in the October, 1943, *Scientific Monthly* cites an instance:

> Shaler used to tell of a student who found three shells, two wholly unlike, the third with characteristics of the other two. The two shells that were unlike he found duly listed in the textbook. The

> third, somewhat resembling the other two, was not on the printed list, so he destroyed it. The list was the thing, not nature showing facts!

Agassiz' method is related. He thought little of memory work. He used to lock up a student in a room full of specimens without a book or word "and not let him out till he had discovered the truths which the objects contained." William James, who knew Agassiz well, and had once accompanied him on a sixteen-week voyage up the Amazon, said: "Go to nature; take the facts into your own hands, look and see for yourself! These were the maxims which Agassiz preached . . . and their effect on pedagogy was electric." Agassiz became the inspiration of organized laboratory field work and study.

Dr. David Starr Jordan, one of Agassiz' pupils, and later president for many years of Stanford University, tells how Agassiz thought of establishing a school which would educate teachers of natural history during their summer vacation:

> . . . he conceived the idea of meeting teachers at the seaside, away from all other influences, believing that he could thus make clear to us the necessity of going directly to nature, the fountain head—thus teaching us to recognize the truth as truth, to know that there are facts in the universe which, as Huxley says, are "fundamentally beyond denial, and to which the tradition of a thousand years is no more than the hearsay of yesterday."

Need For Truer Education

Just before Agassiz died, he set a pattern for future nature study, in a summer school he conducted in 1873, on the island of Penikese off the New England coast. There assembled those seriously interested in revolutionizing the study and the teaching of natural history. Marine life was the main subject investigated, but the methods demonstrated were the most important lesson of the school, and were never forgotten by those who attended. Dr. Jordan, who was among those present, relates the following incident, later immortalized in Whittier's poem, "Agassiz's Prayer":

> Our second day upon the island was memorable above all others. Breakfast over, Agassiz arose and spoke, as only he could speak, of his purpose in calling us together. . . . he dwelt with intense earnestness on the needs of the people for truer education—needs that could be met by the training and consecration of devoted teachers. This was to him no ordinary school, he said, still less a mere summer outing, but a missionary work of highest importance.
>
> A deep religious meaning permeated his whole discourse, for in each natural object he saw "a thought of God."

"THE PRIMAL LANGUAGE"

Part of Whittier's poem, familiar to theosophists, follows:

Said the Master to the youth:
"We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through His laws,
To the garment hem of Cause,
Him, the endless unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen."

THE IDEAL AND THE REAL

If "Him" is referred to the God in Nature, the ideals here expressed could be applied to all fields of research. If completely honest inquiry had been conducted, for instance, in the study of evolution, the theory that man came up from the animal kingdom instead of from a race of giants would have long ago been discarded. Present-day scientists could probably not be convicted of throwing away specimens that they cannot find listed in books, but are they entirely innocent of throwing away *ideas* that may be new and unfamiliar to them? It does not seem so. The ideal of research pure and simple, uncomplicated by any extraneous factors, such as known theories, known facts, suppositions, imaginings, hopes or fears,—would be a worthy ideal, except for the simple fact that there is no such thing. Perhaps some day engineers may develop an "electric eye" which will survey, tabulate, codify and organize all cognizable aspects of a given object or condition. When that day comes, we can speak of research *per se*. Until then, we must continue to rely on researchers who inevitably color their findings with the human element, and—we must resign ourselves to a certain percentage of unreconciled theories, based supposedly on the "same" facts.

Since human research must always, admittedly or no, be predicated on the individual's own assumptions, influenced by his ideas, and tested by his convictions, the logical move toward more reliable investigation would not be to disavow all convictions, ideas and assumptions, but to equate them with unchanging Truth itself. If nature is studied and interpreted with and by philosophicial principles,

the "hieroglyphics" spell out their meaning. Such research rewards the student with ever more profound understanding of the great Truths with which he works, and ever greater insight into "the Unseen in the seen."

"Pure Research"

To show that modern scientists have not conducted pure research, only one thing needs to be recalled: the teachings of science suffer periodical revision, from generation to generation, decade to decade, and year to year. To show that in speaking of such research, scientists are fostering a myth that can never be substantiated, it is sufficient to remember that there are not one but seven degrees of matter, the grossest of which is represented by our visible globe, and that all these different substances are actually united in one mass, the difference being perceived only *as the Perceiver changes his centre of consciousness.* Complete knowledge of matter is gained only when a man learns to move consciously through these seven states of being. This complete self-consciousness is attained through evolution in knowledge. To be able to perceive clearly on all planes means to know we are the Perceiver of all planes. That knowledge will free us from the delusions which make a mockery of our so-called "research." That knowledge is Theosophy. Where we may only speculate, suppose, believe or fancy, the Masters of Theosophy can state facts. Several remarks of Agassiz, for example, will be found to be completed and corrected by H. P. Blavatsky (*Isis* I, 420, and *S.D.* II, 170 and 610-11). The methods of work of the occult scientists are given in "Science News and Notes," in this issue.

"Never The Spiritualist"

It is interesting to note the opinion of Bronson Alcott, one of Agassiz's contemporaries. Agassiz was as much a realist as Alcott was an idealist, and the two had several informal debates on their divergent mental outlooks. On April 25, 1857, Alcott wrote an account of their first meeting in his *Journal,* in which he said, " 'tis plain, with Agassiz I shall neither make heads nor mend—he the analyst, the observer—Ideas, as he views them, being inferences from observed facts and generalized therefrom, not their patterns and predecessors in the creative order. Purely Aristotelian, his genius plays the naturalist habitually, never the spiritualist, nor can." (Alcott used "spiritualist" as a synonym for "idealist.")

Empiricist though he was, Agassiz has provided us with one more instance of the play of intuition on the facts of science. In his *Recherches sur les Poissons Fossiles,* he tells how he once tried for

two weeks to make out the obscure image of a fossil fish which was preserved in a stone slab. Thinking a solution was impossible, he finally gave up, and put the problem out of his head (as he thought). The tale was recounted recently in *Coronet* (March, 1943):

> Shortly afterwards, he awoke one night with a strong impression that while asleep he had seen the complete fossil. Early the next day he went to the museum and examined the fossil, but the image was as indecipherable as ever.
>
> The next night the dream occurred again. Hoping that the same experience might be repeated a third time, he placed a pencil and paper beside his bed. Towards morning, to his satisfaction, the fossil fish duly appeared in his dream.
>
> Half asleep, half awake, *and in total darkness,* he traced the fish on the paper beside him. The next morning he was surprised to find that the tracing revealed features he thought it impossible for the fossil to have. Using his dream sketch as a guide, he carefully chiseled away at the surface of the stone slab, revealing previously unsuspected parts of the fossil. When the entire fish was exposed, it corresponded in every detail with his dream drawing, and he was able to classify it with ease.

We do not know what explanation, if any, was given by Agassiz to account for his "dream," but on the basis of Theosophy it is possible to be most explicit as to the source of, and reason for his experience. THEOSOPHY has recorded and discussed other instances of intuition at work: Lookout, January, 1943; "Science News and Notes," March and April, 1943; XXVII, 236, and XX, 136.

"BUT GENTLY DAY"

As the teachings of Theosophy grow ever more popular, we must expect to find popular literature, especially fiction, experimenting with the "new" ideas. It is regrettable, but seemingly inevitable, that half-truths shall also be tentatively introduced in this fashion, and theosophists must be "on the lookout" lest such partial truths be identified with theosophical teachings. An example is Robert Nathan's new book, the title of which is taken from the lines:

> If there can be a heaven, let it wear
> Even such an air.
> Not shamed with sun nor black without a ray,
> But gently day.

The main character, a United States Corporal home on furlough, is asked by his chaplain companion for his idea of death. Says the Corporal, "I read in a book once, that the brain goes on dreaming for a while . . . afterwards." It might be a good dream, he says, or

it might not. "Anyway, it's the last one, and you don't wake up from it" (p. 8). With this Mr. Nathan proceeds to return his 1942 Corporal to life in his great grandfather's time. "What has the spirit to do with tomorrow or yesterday?" asks the author in the course of the story. He answers:

> No more than the sun shining in the sky, no more than the sparrow flirting in the leaves. Earth renews herself, the seasons turn in their long course around the sun, the stars flame far away in the infinite dark; the light falls on Babylon and Rome. It is only a moment between generations, the length of a candle in the wind. And the heart is at home everywhere, in one century as in another.

"After Death"

It is finally revealed that the Corporal's life in the 19th century was an after-death existence. However, no further post-mortem adventures are indicated, after his "death" in the second "existence."

What book Mr. Nathan or his Corporal "read once," it is impossible to conjecture. Both the "book" and the poem are left authorless. But any resemblance to the teachings of Theosophy on Kama-Loka, Devachan or rebirth are obviously unintentional. Kama-Loka is the realm of the brain-mind, lower *manas,* and the desire nature, in which the astral man exhausts his earthly energies. In Devachan the immortal Ego spins out its higher fancies until they also are exhausted, and builds into his nature the spiritual essence of the life last lived, preparatory to entering the new birth. *But Gently Day* seems to have an impossible mixture of the two states.

The elusive "chaplain" manifests a rare tolerance, doubtless speaking for Mr. Nathan himself in his estimate of life, war, progress and virtue. We could wish, however, that a man of Mr. Nathan's sensitive imagination had a more philosophical groundwork for this otherwise delightful fantasy.

A "Mature Morality"

There exists no scarcity of ethical codes, in our era, and yet with every new "morality," *reasons* for the moral judgments prescribed become ever more conspicuous by their absence. Paul Arthur Schilpp, reviewing *What is a Mature Morality,* by Harold Titus, in the *Christian Century,* Dec. 1, 1943, makes the point which needs "making" whenever ethics are being discussed:

> . . . one may feel somewhat cheated in not being actually shown the underlying grounds of and the basic reasons for the particular moral criteria which are otherwise so persuasively recommended and

so aptly applied. . . . Professor Titus does ground a "mature morality" in the nature of the universe in general and in the nature of man in particular. But those are, after all, such broad generalizations that it is difficult to think that they furnish a sufficient theoretical underpinning for the author's ethical position.

It is well enough to say, for example, that "the stage of reflective morality is not reached until men formulate moral judgments on the basis of a reflective evaluation of principles and a careful examination of facts in their relation to human welfare" (p. 39). But precisely the questions which need answering are: (1) What are the criteria, or where shall we find the grounds for that "reflective evaluation of principles"? (2) What constitutes "human welfare"? (3) When is an examination of facts really sufficiently "careful"? These questions and their answers go deeper than Professor Titus has gone . . . .

The "Vital" Question

This issue, as it applies to education, has been raised by Alexander Meiklejohn in *Education Between Two Worlds*:

. . . in the field of education, we have found that the nature of "critical intelligence," of "objective, disinterested judgment" has lost its grip. And the effect of this disintegration has been to reduce our teaching plans to chaos. Having nothing to teach, we have discussed chiefly methods of teaching it. We have developed an interest theory of education in the sense that, apparently, any "interest" may be taken as the basis of a plan of teaching. . . . Interests are not criticized because the method of criticism is no longer available.

Now the "vital" question of a modern scientific, nontheological world is this—can we recover the method of criticism; can we give a valid and intelligible and useful meaning to the idea of "intelligence"? To do that would be to construct a "general theory of education" (p. 199).

If we can say, "men should not do this: they ought to do that," then the guiding goals of teaching can be seen (p. 209).

Good State Education

Dr. Meiklejohn has analyzed superbly the devastating effects of the prevalent philosophy which makes morality good business, and vice versa (see Lookout for December). In *Education Between Two Worlds,* he has put his finger on the discrepancies in Dewey's pragmatism, he has exposed Locke's dualistic and divisive educational theory, and he has attractively presented the values of Rousseau's contrary mind. But when the decks are finally cleared for action, the reader discovers that he is aboard the Ship of State,

which the author believes is the only sea-worthy vessel available for transport across the stormy waters of human life. Education, Dr. Meiklejohn believes, can be logically grounded only on the principle of brotherhood, and can be effectively taught only by organized society, or the general state. In other words, the remedy for bad state education is not religious schooling, or non-religious schooling, but good state education.

"An Hypothesis"

Education Between Two Worlds distinctly states, however, that "The notion that humanity is, or should be, a brotherhood must not be allowed to become an uncriticized dogma. It must be dealt with as an hypothesis. . . . We must not treat men as brothers unless we 'know' they are brothers" (p. 205). So we fall back again on an unproved assertion. True, the concept of human brotherhood has been fairly popular in all ages, and is a common assumption among men today. But from a "realistic" point of view, how are we to be sure that it is not, after all, just another unrecognized superstition? Will some later humanity discover it a fallacy? How are we to *know*?

This is the pass to which modern empiricism brings us—and in which it leaves us. We are seeking knowledge, but we walk right past it blindly, because we don't *know* it when we see it! Everyday experience prompts the axiom, "The only way we really know anything is by being *conscious* of it." Before they can learn Truth, men must learn to recognize that it is Truth. It is impossible to educate that cognizing sense in another. Values themselves are teachable; but the perception of values is not. That is the province of man's intuition, and each man must awaken that faculty in himself, by himself. If education proceeds concurrently with this self-development of inner perception, then that education is enlightenment. Education without commensurate self-education is at best a mere formality, and at worst a sham which issues in cant and hypocrisy. What *their* issue is, is plain to be seen on every hand in the world around us.

Philosophical Pessimism

The origin of soul and of the universe in which it exists, the source of mind and knowledge, the relation of ethical to natural law, the potentialities in man and in all living beings,—all these are questions which have not been answered by nor for modern thinkers, or rather they have not, for aforesaid reasons, recognized the

answer. That some answer must be found is certain. It is the failure to find it which drives men of Robert Maynard Hutchins' intellectual stature to philosophical pessimism such as found expression recently in the declaration that "theology exceeds all other disciplines because God reveals what the wisest man does not know and can never learn by himself." Now, this sentiment may be appropriate when a new federated theological faculty is being launched, as it was when Dr. Hutchins spoke, but it has serious limitations as a statement of fact. God's revelations in the Christian Bible—if that is what they are—compare very unfavorably with the teachings of "laymen" like Krishna and Buddha, both from the standpoint of reason and from that of practicality.

THE "BRIDGE" TO THE SELF

But the unmasking of the anthropomorphic god we can leave to Dr. Hutchins' respected friend, Meiklejohn, who does it with consummate skill. It will be sufficient for our purpose to state that a basis for a "mature morality," together with a foundation for the principle of brotherhood, and a source of knowledge within and not without man,—are to be found in the philosophy of Theosophy, and in none other. Most important of all, Theosophy is wisdom that *can be known* by man. The proof is that the Knowers of it, the Masters of Wisdom, are men, "living, *human* Mahatmas." They are men who have perfected *themselves* in knowledge, and every man may do likewise. The fact of their existence is the link between man and the greatest wisdom there is. No revelation by a "God" is necessary (even if it were possible). Each man is his own revealer, as he develops the inner faculties that enable him to evolve the Knowledge latent within him.

Theosophy says, Let us have done with externalities. Sooner or later all externals fall away from the soul. Faith in "God" has deserted many men like and unlike Meiklejohn. Therefore, it can desert all men. In place of an outer God, man must come to realize the inner god that is his Self. In place of a natural law and a moral law separate from each other and from himself, man must take cognizance of the law of his own being, which is identical with that universal law which governs the physical and moral worlds alike. Brotherhood as an external hypothesis, or as dependent upon ephemeral associations of men, is an unstable theory. Only as a fact of man's own nature, only as a unity of all life on inner planes, will the idea of a community of soul have unassailable verity.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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